Sermon Outlines
for Special Occasions

Compiled and Published by

PUBLIC SPEAKERS SUPPLY

RIDGWAY, PA.

Everything in Sermonic Literature

For $5.00 we will send you 17 Complete Lectures (on other themes) for these 17 Special occasions.

JESUS AND THE RESURRECTION

A Sermon for Easter

"He preached unto them Jesus and the resurrection." Acts 17:18.

Jesus and His resurrection from the dead is a theme which bears with it the utmost of the burden of the Gospel. It is the climax of the story of the redemption. It is the center of all Christian doctrine. We may therefore find in it:

1. The complete proof of the divinity and Messiaship of Jesus. It shows divine power and fulfills the prophecies of Messiah.

2. It is a fitting type of the new birth of men—in its aspirations after God, its connection with the former life and its immortality.

3. It is a pledge of the victory of His church. What is true of His literal body is true of His mystical body. What He has done for Himself, he will do also for His bride.

4. It is a type and pledge of the resurrection of all the dead. Such was the teaching of the Lord to His Apostles. Graves are everywhere. In the great resurrection none will be missing.

4. After His resurrection Jesus had nothing more to do with the wicked. He had to do only with his followers. After your resurrection if you are not Christ's He will have nothing more to do with you. Is He your friend now?

"O grave, where is thy victory?" I Cor. 15:55.

Jesus was all the time elevating the common and despised things, such as a broom, a candle, a lost penny, a sparrow, a wayside flower. But what he transformed most wonderfully is the grave. He took away its loathsome aspect, and made it a mere covered passage, a sort of triumphal arch through which we pass to our reward and glory.

GOD'S ARITHMETIC

A Sermon for Children's Day

"To human sight it was thus:
One person, a lad;
Five small barley cakes:
Plus two very small fishes;
Five thousand men, plus women, plus children.

"That was the human proportion—man's arithmetic.

"But there was another factor added to one side of this proportion that entirely changed it. A lad, five loaves and two fishes are certainly in themselves inadequate for five thousand men with women and children; but these, plus the Son of God, are sufficient to feed the world.

"The widow of Zarephath had a similar case of discouraging human arithmetic—a handful of meal and a little oil on the one hand, and herself and famishing son and the prophet asking to be fed, on the other. But the little oil and meal plus the Word of the Lord were sufficient for many days. God's arithmetic is still in use in the school of faith."

There is an old story about a saint named Theresa who wanted to build an orphanage. She had only three shillings. But she brought them to the altar and said:

"With three shillings Theresa can do nothing, but with God and three shillings, there is nothing Theresa cannot do."

The orphanage was built. The poor blundering disciples counted the loaves, but left out the Lord.

When Bishop Thoburn came back on his first furlough from India, he was asked by a worldly wise man:

"Are you not attempting the impossible? Heathen population is increasing much faster than Christian conversion. It is like trying to empty the ocean with a teaspoon."

That bishop has lived to baptize a thousand converts in a day.

To overlook infinite power pledged for our help is to be powerless and ineffective in Christian work.

HOW TO OBSERVE MOTHERS' DAY.

In addition to wearing the usual flower emblems in celebration of Mothers' Day, let us try out a new constructive program of mother defense and mother service.

1—Mother Health. Let the members of the household take counsel among themselves as to Mother's health conservation—considering the possible need of better diet, medical or dental treatment, relief from apparent physical and nervous overstrains, and the like.

2—Mother Work. Let there be a plan for sharing by each other member certain of the household duties which appear to overtax the mother's thought. The father, the sons and daughters, all, may easily take a small additional part in the unending housework and thus make home life a matter of true co-operation.

3—Mother Pleasure. Make a plan for mother's active part in the out-of-home affairs as becomes one of her age and station—the wearing apparel necessary for such pleasures, the full opportunities for her share of attendance at Church, the social clubs and the public entertainments.

4—Mother Remembrance. Relate again the story of some of the virtues of the mother who has passed away. Challenge others by work and example to render a similar service in commemoration of the day.

5—Mother Appreciation. Have members of Sunday school classes recite briefly as to what mother does for them and what they can do for mother's happiness. Ask that each class take half the usual period for a program of mother testimony and discussion. Ask the Young People's society to make this a special order for the Sunday evening meeting.

6—Mother Religion. Let the minister, the Sunday school teacher, the spiritual instructor in the home, school, church and community organizations take time to impart some kind of special lesson bearing on the idea of the exalted life of the ordinary mother wherever found. Show how her practice of patience, devotion to duty, self-sacrifice, and undying love for her children approaches most closely those superb virtues which the Master taught to all mankind and which seem to have come indirectly out of the heart of the Heavenly Father.

AMERICA'S MISSION IN THE WORLD

A Memorial Day Sermon

Text—Isa. 26:15, R. V. "Thou hast increased the nation of Jehovah; thou art glorified, thou hast enlarged all the borders of the land."

God deals with us not only as individuals, but also as families. A great general of the Civil War, who left behind him a creditable political as well as military record, in the last moments of his life called his wife and children around him and said, "God has been good to us as a family. We have been specially favored. It has not been our merit but God's mercy."

And God setteth families in nations. A group of families makes a tribe, and a group of tribes makes a nation.

God has his purposes concerning governments. His purposes concerning the world are so comprehensive that they demand the instrumentality and agency of empires and races.

We may not see God on blood-stained battlefields of history, but God is there. Do you say, "But can God be on both sides?" I reply, "He is not on both sides; neither is he on the side of the strongest battalions; but he is there, keeping watch above his own; and the nation, or the nations, that most clearly perceive the will of God, are the nations which ultimately he will lift up."

The discovery of America was one of three great events in the same age, either of which alone would have been sufficient to make it a providential epoch. Columbus, Luther, Gutenberg. Here is a new continent. Here is an open Bible. Here are the movable types to print it. It was as if the voice of God were heard across the waters saying, "Let there be room for mankind to grow; let there be education, religion, liberty; let the blood of all nations mingle that the world may see a new man."

The world has seen a new man, but he is not yet perfect. He confuses liberty with license. He does not yet see in large numbers the divineness of the Pauline principle which reconciles human rights and human responsibilities.

We need to humble ourselves before God, and to submit ourselves to His guidance. He alone can increase the nation and enlarge all the borders of the land.

THE BONDED LIFE; OR THE DEBT OF STRENGTH

A Commencement Sermon

"So will I plead with you, saith the Lord God, and I will bring you into the bond of the covenant."—Ezek. 20:7.

My Young Friends: You are a favored few. Of the scores of youths old enough in our city, you only have reached the summit of high school honors. Others besides you, in large numbers, in the lower grades, have dropped out; some because disinclined to go farther; some because ill-health prevented; some because stern need demanded their time for wage-earning. None of these misfortunes have befallen you.

You are a luxury to the community; an expensive one, too, for it has cost the community much to make you high school graduates.

You have no doubt been diligent, faithful students. Your presence here as those about to receive diplomas is proof of that, but you will permit me to remind you that you owe your present favored condition to much beside your own diligence; and this introduces at once the subject for tonight: The Bonded Life; or the Debt of Strength.

The high calling of service is upon you. The joy of the rolled-up sleeve is set before you.

But to be more specific, allow me to assert that you, as a favored class, are under bond:

1. First: To your own future. If you cease disciplinary studies now, you stop where scholars begin—join the ranks of mediocrity, fitted in measure for the smaller demands of a circuscribed life.

2. Second: You are under bond to human society. That your advantages have been superior to most among whom you will live, puts you under bond to them.

3. Third: Any life void of faith is not life; it is only an echo of life. The high purpose of this hour cannot be achieved without your attention being summoned to the fact that with all your obligation to society and to yourselves, you are first and always under bond to Jesus Christ. He only is the Lord of life.

But now, with your feet upon the threshold of real life, with its course to run over but once, to your glory or your shame; in His name I ask you to which voices you propose to yield?

GOD'S GREAT NOW

Decision Day Sermon

"Behold, now is the accepted time, behold, now is the day of salvation." 2 Cor. 6:2.

The invitations of the gospel are for the present time. They are urged upon our immediate acceptance. They are urged with an intensity that indicates great peril in the delay to accept them. There is no false alarm in His words. He is urgent because of the peril of delay.

That peril is to us, partly, because we do not know what is about to come to pass. The future is hidden, but we know there are tremendous possibilities in it. In the sultry day of summer, every leaf may be still, and the sky without a cloud, and yet in an hour all may be waste.

The infection of deadly disease may already be upon us. Some one's carelessness may result in death. Our own ignorance, a single misstep, may quickly bring all that belongs to life to an end. With such possibilities it is not wise to delay in the most important of all things to us, our eternal destiny. We do not assume such risks in other things, but are restless until all that we seek is made as secure as possible. "Now is the accepted time." There is peril in delay, because now is the only time at our command.

But there is still greater danger in delay, because every moment of time and every act has a bearing on that which follows. The inertia of life increases with inaction. There is a loss of power with every failure to use what we have. Every day of delay makes duty more difficult, because the moral power to do it is weakened. This goes on, according to the law of our nature, until, if we do not hear the gracious words of life and yield ourselves to them, repentance will be impossible. It is not a harsh dogma of religion that there may come a time when the door of mercy will be closed for it is the law of our nature that the continued choice of evil, the continued refusal to become obedient to the love and grace of God, culminates in that state of mind in which there is no desire for grace.

With such possibilities, why should there be one moment's delay in accepting the Lord Jesus as the Saviour as he is offered to us in the Gospel? Haste is the call of the Scripture. Haste is the command of life. All is at stake. Now is the day of salvation.

GOD'S LAW OF LABOR
A Labor Day Sermon

"In the sweat of thy face shalt thou eat bread!" Gen. 3:19.

At the very beginning of history, among the first established rules of human conduct we find a compendium of political economy and industrial science. "In the sweat of thy face shalt thou eat bread." Whether this be precept or penalty, whether the narrative be literal or symbolic, its teachings are the same, and well worth our notice. Observe:

1. The universality of labor. In Adam, the Federal Head, or representative of the human family, it is addressed to each one of his posterity. Being personal to him, it is personal to each of them.

2. The necessity of labor. Without food life must cease. Without labor there is no food. The command to labor being universal, he who eats bread in the sweat of some other man's face is a highway robber among men, and a traitor before God.

3. The dignity of labor. Labor is, by virtue of its divine appointment, an act of worship rendered to God. We have made it an act of sacrifice to Mammon by engaging in it that we may increase our wealth, or consume it upon our lusts. Labor is degrading only, and always, when prompted by a selfish motive.

4. The reward of labor. "To eat bread" is to live. Thus the divine scale of wages is established once for all. Existence on God's earth is the only and all sufficient reward of labor. Every man has a right to this, and no man has a right to any more. "Having food and raiment," the divinely appointed wage, "let us be therewith content."

5. The equality of labor. If all labor is alike honorable and alike rewarded, all distinctions are at once done away. The king and the peasant, the general-in-chief and the high private, the philosopher and the coal miner, the merchant prince and the plowman, all stand side by side in the grand array of workers. This is the only true democracy. A complete recognition of this equality will go far toward introducing an industrial millennium.

THE MEANING OF THE LORD'S SUPPER

A Communion Sermon

"This do in remembrance of me."—I Cor. 11:24.

I. The Lord's Supper rests on the fact of Christ's atoning sacrifice upon the cross, and is a memorial of that event, to be regularly observed by the believing church. It is an ordinance solely for believers, in which they gratefully commemorate the Lord's death, acknowledge their obligations to Him, and declare their unity with one another as members of the one spiritual body. "The bread which we break, is it not a communion of the body of Christ?"

II. The symbols in the Supper are bread and wine, and those represent the Saviour's body and blood, but are not in any real or substantial way connected with them.

III. The bread and wine represent Christ as the nourishment of the life of the soul. He is the true bread and true wine of life. But the eating, the only eating by which the benefit and blessing of Christ's sacrament can be appropriated, or Christ Himself made the nourishment of our new life, is by faith. "To eat," as Augustine said, "is to believe."

IV. The Supper is also the pledge and seal of the new covenant. It pledges to us the blessings which it represents. It does this on condition of faith.

V. The only real presence of Christ in the Supper is His spiritual presence, arising from his indissoluble union with the souls of His people, and His own promise of special nearness when two or three are gathered in His name (Matt. 18:20). "Lo," He says, "I am with you always, even unto the end of the world." (Matt. 28:20).

VI. This act of communion points back to the Cross, but also forward to the Second Coming—"till He come." (I Cor. 11:26).

GIVE THANKS UNTO THE LORD

A Sermon for Thanksgiving

"O, give thanks unto the Lord, for He is good; for His mercy endureth forever." I Chron. 16:34.

I. The nature of true thankfulness. It implies:

1. A right apprehension of benefits conferred.
2. A faithful remembrance of benefits conferred.
3. Due acknowledgment of our obligations.
4. A feeling of love and esteem for the benefactor.

II. To whom shall we be thankful? "The Lord."

1. The Almighty Creator and Preserver of all things.
2. Our reconciled Heavenly Father. This obligation arises: From the relation we sustain to God. From the Divine command. From the example of all good men. From our unworthiness of the blessings we receive.

III. For what shall we be thankful? For His goodness and mercy. Everywhere evidence of it.

1. He gives us the earth for our abode.
2. He gave us strength to cultivate the soil.
3. He blessed our work. "The early and the latter rain."
4. He gave us an abundant harvest.

LESSONS FROM THE LEAVES.
Old Folks' Service.

"We all do fade as a leaf." Isa. 64:6.

The striking correspondence between natural and spiritual processes has ever been remarked. The same laws hold in each kingdom.

The leaf utters oracles of deep significance.

1. The faded leaf is a tender warning.

Infancy opens its eyes like a budding leaf. Man develops. Then how tenderly God begins to warn us. Short breath. Love of ease. Failing memory. The messenger of death is coming in all the disguises in which nature can paint him.

2. A leaf fades into other leaves.

Next Summer's crop is nourished by the present one. So do our lives fade into other lives. A woman thinking, toiling, and planning for her husband. Parents sacrificing for their children. Social condition of today is but the gathering of all the lives that have gone before us.

3. The faded leaf gives its own character to those receiving its life. There is not a sin indulged by the parent that is not transmitted to the child.

4. The fading leaf leaves a permanent record behind.

A tree is simply so much leaf turned into wood. The air is a vast library on which is written all that man has and done.

5. If the life given to other leaves is full and rich it must be drawn largely from above. The soil provides only the framework of the leaf. Let the leaf shut its pores toward the sky and death will hasten.

6. Leaves fade differently.

Some are shriveled and disfigured. Some fade into the glory of flower and fruit.

7. The character of the leaf is revealed in Autumn.

In Summer the leaves look much alike. Our true character will be revealed in the Judgment.

8. There is no disgrace in fading.

Gray hairs are a crown of glory when they are annointed with goodness.

9. With the fall of the leaf its life enters into a larger sphere. The death of the Christian is putting off the soiled garments of earth to put on the wedding garments of heaven.

OUR OBLIGATIONS TO MISSIONS

A Sermon for Missionary Day

"Go ye into all the world and preach the gospel to every creature." Mark 16:15.

I. Because all men need the Gospel.

1. The world's spiritual destitution.
2. Other religions inadequate.
3. Scripture teaching.
4. We need Christ ourselves.

II. Because those who have the Gospel owe it to all men.

1. Christians are trustees.
2. No one else will teach it.
3. Example of Christ.
4. His command.

III. Because to evangelize the world is essential to the life of the Christian Church.

1. Effect of disobedience.
2. Reflex influence of missions.

IV. The urgency of the obligation.

1. This generation is passing away.
2. A time of crisis and opportunity.
3. Forces of evil not wanting.

The pure gospel of Christ is the only means that can bring freedom from ignorance, suffering, superstitution, vice, every kind of physical and moral evil. When we think of all that the South Sea islanders have suffered from false religions and cruel government.

"SEEKING GOD"
A Revival Sermon

Isaiah 55:6, 7.

Introduction: Man a wanderer from God. Bible based on this fact. Many exhortations to seek God. The text presents a very impressive one.

I. An Earnest Exhortation. "Seek ye the Lord."

1. Given by ispiration. More than the exhortation of the earnest prophet. God speaks through him.

2. Given in view of man's needs. To be happy man must have God.

II. A Specified Time. "While He may be found, call ye upon Him while He is near." These words suggest:

1. A time when God may be found. Ps. 145:18; 2 Cor. 6:1, 2; text.

2. A time when God may not be found.

(1) Compare text with Rom. 1:18-32.

(2) Procrastination until:

(a) Gospel hardened. Prov. 29:1.

(b) Death overtakes you unprepared. Matt. 25:1-13; Jer. 8:20.

III. Conditions Stated. "Let the wicked forsake his way .and the unrighteous man his thoughts; and let him return unto Jehovah."

1. Sin must be forsaken.

(a) Wicked always.

(b) Unrighteous thoughts.

2. Return unto God. Not enough to forsake sin. Must, like the Prodigal, return unto the Father. This means:

(a) Complete surrender to God's commands.

(b) Life of faithful service.

IV. Encouragement Rendered. "And he will have mercy upon him; and to our God, for he will abundantly pardon."

1. God will accept the "seeking sinner." Luke 15:11-32; text.

2. Note the beauty of this parallelism.

Conclusion: Blessed state of those who seek God. They always find Him. Is. 55:12, 31.

SEEKING THE LORD
A Sermon for Church Dedications

"Now set your heart and souls to seek the Lord." 1 Chron. 22:19.

I. The duty enjoyed—"Seeking God."

1. His presence with us in all our concerns; for there is no situation, whether elevated or debased, in which the presence of God is not necessary. Nothing can succeed without His blessing.

2. The manifestation He affords of Himself in His words and works should stimulate us.

3. All our study concerning God falls short of a direct application to him.

4. All prayer should present a desire to discover God's glory and will and our duty.

5. This seeking includes a humble request; for instruction, as ignorant; for help to our weaknesses; for pardon for our guilt.

II. The manner prescribed. "Set your hearts and souls."

1. Implies the integrity of the principle.

2. That our attention to holy things should not be a matter of course, but made a principal concern.

3. Ardor and energy in the application.

4. Use every plea.

5. The greater experience of help received should be an encouragement to seek again.

Pastor—To the glory of God, our Father, by whose favor we have we have built this house.
To the honor of Jesus, the Christ, the Son of the living God, our Lord and Saviour:
To the praise of the Holy Spirit, source of life and light:
Congregation—We dedicate this house.
Pastor—For worship in prayer and song:
For the ministry of the World;
For celebration of the holy sacraments;
Congregation—We dedicate this house.
Pastor—For comfort to those who morn;
For strength to those who are tempted;
For help in right living:
Congregation—We dedicate this house.
Pastor—For the sanctification of the family;
For the guidance of childhood;
For the salvation of men:
Congregation—We dedicate this house.

THE UNSPEAKABLE GIFT
A Christmas Sermon

"Thanks be unto God for His unspeakable gift." 2 Cor. 9:15.

I. It is the best of gifts. The heart naturally yearns for love. "Greater love hath no man than this," etc. Herein is love not that we loved God," etc. God so loved the world," etc.

II. Because it includes other gifts. Have you Christ? If you trust and serve Him you have the guarantee of all.

III. Because it improves other gifts. The presence of one possession may add to the worth of all else. Example, sight. Thus it is with the gift of Christ. All we have seems better for it. It improves everything.

1. We value nature more.
2. We value human nature more.
3. We value the Bible more.

IV. Because it makes us givers. When we receive it we become like it.

V. Because it is a gift to all. "To all people."

1. A gift, not a loan.
2. A gift, not a purchase.

" 'Tis only God that is given away,
'Tis only Heaven may be had for the asking!"

3. How shall we express our "thanks"?
   a. By giving this gift to others.
   b. By giving ourselves to the Giver.

Hail to the Lord's anointed,
  Great David's greater Son!
Hail, in the time appointed,
  His reign on earth begun!
He comes to break oppression,
  To set the captive free,
To take away transgression,
  And rule in equity.